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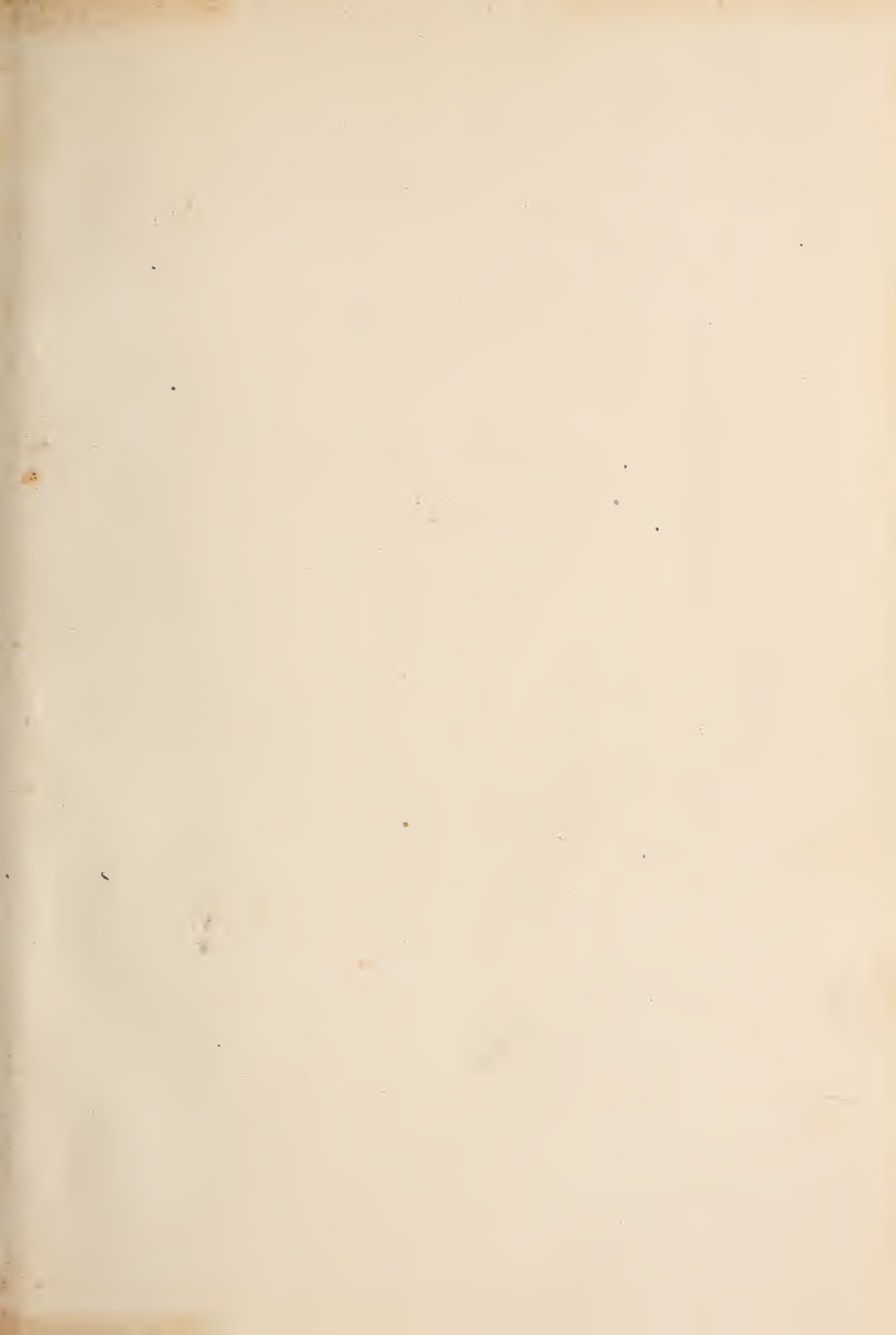
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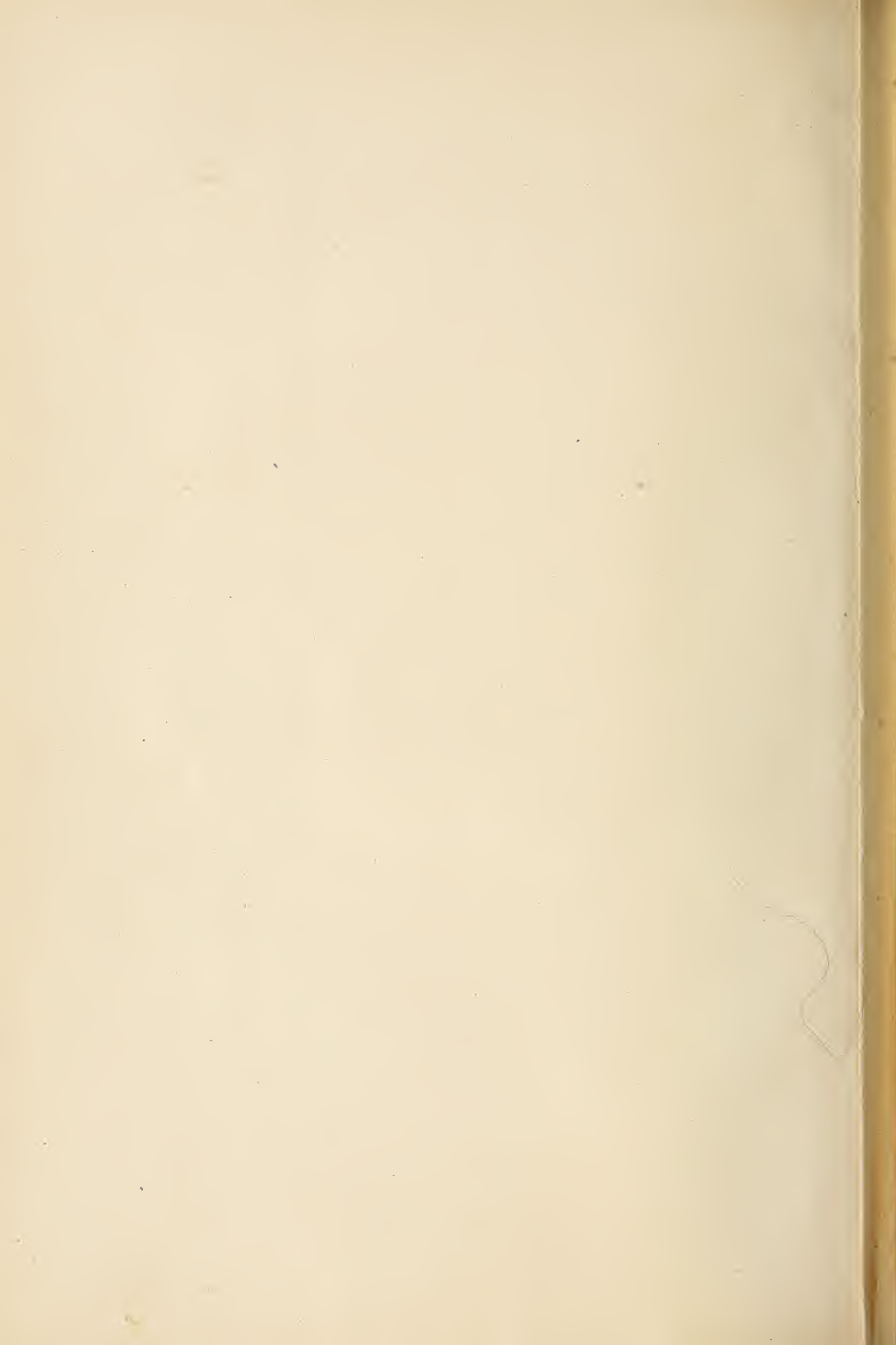
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UNITED STATES OF AMERICA.







CONVERSIONS

AND

GOD'S WAYS AND MEANS

IN THEM.

BY

RT. REV. JOHN T. SULLIVAN.



PHILADELPHIA, PA.:

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† P. J. RYAN,

Archbishop of Philadelphia.

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INTRODUCTION.

THE writer has, for a long time, felt that some, possibly considerable, good might result from the consideration of Conversions viewed in the various aspects which they present. Even a merely cursory glance at each one awakens necessarily more or less profitable thoughts.

How naturally we feel impelled to felicitate the favored one ! What deep gratitude arises spontaneously to the merciful God for His special predilection for those to whom He grants this great grace ! What becoming admiration of the wondrous work of the good God in each conversion, whether the individual be lowly or exalted !

The influence of conversion is often great and widespread. It ought to be, in every case, far more so than it usually seems to be. Men will, without any effort, *think* more or less on such occasions. It is well to aid them to do so more frequently, more earnestly, and for a longer time.

Such is the aim and purpose which the writer has in view in this pamphlet. This he hopes to accomplish by leading his readers to a somewhat more minute and serious observation of God's wonderful action in conversions and man's important part. Divine grace is, of course, the

dominant feature and efficacious agent. Man's part is merely correspondence with proffered grace.

There is no claim to literary merit—no pretense to learning. The writer simply narrates facts in an off-handed manner; deduces inferences from them; and seeks to suggest pertinent and practical application of such facts and inferences. He imagines that his effort is in a somewhat new field, and, consequently, an attractive one, which may afford some pleasure to his readers: He hopes that some glory may accrue to God and His Holy Church. He fervently prays that some of those outside of the Church may have their minds illumed and their hearts warmed towards the True Church. As a final result of his readers' having pondered with more than ordinary interest on the Saviour's words, "Other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be One Fold and One Shepherd" (St. John x, 16), he fancies that his pamphlet may contribute, in a measure, to the realization of the ardent wish and prayer of the Great Pastor.

Of course, he is fully aware of the doctrinal truth, "Neither he that planteth is anything, nor he that watereth; but God that giveth the increase" (I Cor. iii, 7).

CONVERSION.

CONVERSION to the Catholic faith, besides being a great grace and blessing, is a most salutary and interesting study; the means employed by God being as various and multiform as it is possible to conceive, and different in the case of each individual in question. There is no monotony—no tedium—in following them up from their small beginnings to the grand and blessed grace which culminates in full conversion. The writer does not hesitate to term the process of following up a *study*, for it implies more than a *mere* noticing of the inception—the first grace—and then the grace of progress or continuing help, and the crowning grace or completion. He means something more, namely, a *careful* attention to the good God's *ways and means*, and man's *docile* correspondence.

Among the All-Holy Saviour's means, most, undoubtedly, escape our notice entirely. They seem to be confined altogether to the subject, or, better still, they are known only by God operating and the individual on whom God deigns to operate. 'Tis a ray of that "Kindly Light" flashed upon a soul, illuming the intellect. 'Tis an impulse bestowed on the will, leading it to follow Kindly Light's salutary ray. 'Tis grace's crowning work—so quietly, so sweetly, so mysteriously effecting the miracle of Divine love and mercy.

Not only are most of the ways and means used by God in effecting conversions hidden, but the grace itself with which He favors some in preference to others is beyond our knowledge. If we ask *why* the preference? our answer must ever be: God alone, in His good time, will tell. We may surmise and assign more or less plausible reasons for such surmises. Perhaps God saw in that soul—what He alone could see fully—fidelity to the demands of the Natural law in the case of such as knew only that law. Perhaps, again, in those knowing the Divine positive law, He beheld an aggregate of worthy dispositions—innocence, docility, and good faith. May not the grace of conversion be, in countless instances, the result of Holy Church's unceasing *official* prayer for all; or some kind friends' private appeals, &c., &c.—efficacious interceding which will not be known till in eternity? Whatever may have moved God (I speak after a human fashion) to grant the grace, every well-instructed Catholic knows that it was a *pure grace*, and that means a *gratuitous* gift and not a *reward of merit*.

Though our efforts to arrive at the *why* of one or another conversion may be in vain, they will not be entirely useless; for, whilst thus striving, not through *idle* curiosity, but with *laudable* motives, we may be, imperceptibly, securing graces for ourselves.

Undoubtedly, we may rest assured that the day of universal revelation will disclose wonders of God's power, wisdom, and mercy in each conversion, and that, in heaven's blissful realm, a part of our worship will be to adore and bless and thank

God for the countless hidden graces, and among them, not the least, the inscrutable grace of conversion.

Let us pass from the unknown and hidden ways and means to such as, to an extent, fall under our observation. Of even these, it would be out of question to notice any large number in a pamphlet like this. Were it feasible, it would not be necessary, or even desirable, as the same important lessons which hundreds of cases would teach, may be learned from comparatively few.

Among the ways and means employed by God to effect conversions, we confine ourselves to a few salient ones.

INTELLECT.

GOD has gifted some with great intellects ; furnished them with rare opportunities for wonderfully developing their powerful minds ; and uses those gigantic minds to lead them to the truth. At the same time, He utilizes their signally bright examples to exercise an extraordinary influence over vast numbers of others, not only of their own age, but also over multitudes innumerable, possibly, to the end of time.

CARDINAL JOHN HENRY NEWMAN.

The foregoing remarks are strikingly seen in the case of His Eminence Cardinal Newman, who had been reared in the faith of the Church of England ; whose more than splendid intellectual gifts were developed under renowned Oxford's most

distinguished teachers ; and whose first years of Church ministry were so notably zealous and brilliant in the Church of England.

His master-mind, his giant intellect, and his varied and vast learning—all were made use of by God to lead him into the Catholic Church. He saw in the Holy Word of God "One Lord, One Faith, and One Baptism." He saw the utter futility of any form of Protestant Christianity, not excepting his own intensely cherished Church of England.

John Henry Newman was born February 21st, 1801, graduated in 1820, became Fellow of Oriel College in 1822, was ordained Minister of the Anglican Church in 1824, appointed Public Examiner in 1827 and Vicar of St. Mary's in 1828. In 1829 he opposed the re-election of Sir Robert Peel as member of the University of Oxford *because of that statesman's advocacy of Catholic emancipation*. In 1830 he was chosen as one of the select University Preachers. In 1833 he wrote his work, "The Arians of the Fourth Century."

Meanwhile, the spread in England of German anti-dogmatic liberalism gave rise to a strong conservative opposition in the English Church. This Dr. Newman joined, with the purpose of forming an Anglo-Catholic party.

About this time the Oxford movement was started by Dr. Keble.

Finding that his associates differed widely as to the way of opposing liberalism and neutralizing the *tendency towards Rome*, Dr. Newman began the series called "Tracts for the Times," and some letters, in the "Record," entitled "Church Re-

form." He delivered several lectures on "The Prophetical Office of the Church, viewed Relatively to Romanism and Popular Protestantism." In 1837 his "Essay on Justification" appeared, controverting the Lutheran doctrine on that subject. The "University Sermons" discuss the relation of faith and reason, and investigate the ultimate basis of religious belief. His pamphlet on the "Real Presence" was published in 1838.

Dr. Newman defined more and more clearly the relative position of Anglicanism and Roman Catholicism till his attempt to reconcile the teachings of the Thirty-Nine Articles culminated (February, 1841) in Tract No. 90. This he was called upon to retract, but refused. It was in this year, too, that he opposed the alliance of the Anglican Church with certain Eastern Churches.

In February, 1843, he made a formal retraction of charges which he had uttered against the Church of Rome, and in September of the same year resigned his office as a clergyman. To his house at Littlemore he had invited several persons whose minds were disturbed like his own. He busied himself and his associates with "Translations from St. Athanasius" and "Lives of the English Saints."

On October 9th, 1846, he was received into the Catholic Church. Soon afterwards, he was called to Oscott by Dr. Wiseman ; sent to Rome, where he was ordained in 1848. He at once established the Oratory of St. Philip Neri, in which he remained till the end of his life (1890), engaged most of the time in writing his various well-nigh matchless works. The long list of his writings, even after

his conversion to the Catholic faith, abundantly attests his marvelous labors as an author, whilst the diversified character of his works disclose vast and varied learning. It is generally conceded by competent judges that he had few equals as a master of the English language.

A list of Cardinal Newman's works may be obtained from Catholic publishers.

How often may he not, in his perplexities on the score of religion, have uttered the noble prayer of his own beautiful hymn, "Lead, Kindly Light"?* Under the benign illumination of that earnestly-sought-for "Kindly Light" he saw that not only the inspired word of God, but likewise the uniform voice of tradition and of Church history, echoed the same "One Lord, One Faith, and One Baptism"—echoed, too, the "One Fold" under the "One Shepherd."

Great as was his intellect—great as were its wonderfully diversified developments, greater still, and grander and nobler was the magnanimity with which he rose superior to all obstacles—overcame all the suggestions of human respect! Exercising his *reason* and all his marvelous powers as far as it was reasonable to do so, he accepted the One Holy, Catholic and Apostolic Church—became one of her honored priests, and was eventually raised to the Cardinalship!

Truly no one can doubt that Cardinal Newman's mighty mind was used by God to compass his conversion! Truly his long and prayerfully considered step was well calculated to impress hosts of

* "Lead, Kindly Light" is given in full at end of this book.

others, inside and outside of the Church of England, and to lead them to bring whatever of intellect and learning God had given them to the serious study of which Cardinal Newman has left so splendid an example.

Surely, there are many honest souls desirous to know the "One Fold" and to range themselves in it, under the "One Shepherd." Yes, there are multitudes—worried and weary—unwilling to be any longer satisfied with what is aptly termed "fragmentary Christianity." To such, the writer, in all kindness, may presume to suggest the daily invocation, "Lead, Kindly Light," or some similar prayer! Why not that of Saul of Tarsus, the miraculously converted Apostle of the Gentiles, "Lord, what wilt thou have me do?" (Acts ix, 6), or that of holy Samuel, "Speak Lord, for Thy servant heareth" (I Kings iii, 10)? †

CARDINAL HENRY EDWARD MANNING.

All here said in regard to the greatness of Cardinal Newman may be affirmed, with equal force, in the case of his illustrious fellow-Episcopalian, Cardinal Manning—well-nigh his equal in intellect, in vastness of learning, and, probably, more than his peer in activity in Apostolic labors and general executive and administrative abilities! May his brilliant example, jointly with the all-commanding respect due Dr. Newman, wield a wide and an enduring influence.

† The account of Cardinals Newman and Manning, as well as that of Rev. F. W. Faber and Dr. Orestes A. Brownson, are drawn from the "American Cyclopædia," so favorably known and highly prized.

Cardinal H. E. Manning was born July 15th, 1808, in England, and educated (a member of the Anglican Church) at Harrow and Beliol College, Oxford. He graduated in 1830, was selected Preacher of the University, and made Rector of Lavington and Graffham in 1834, raised to the rank of Archdeacon in 1840.

Like Dr. Newman, he was a man of extraordinary mind and an admirable writer, whose works, very numerous, are, in some respects, as able as those of his brother-Cardinal. As a list of them can be procured from any of the Catholic publishers, it is deemed unnecessary to enumerate them in this brief notice.

In 1851 Rev. Dr. Manning gave up his Anglican preferments and was received into the Catholic Church; went to Rome, and remained there till 1854. In the year 1857 he was ordained by Cardinal Wiseman and appointed Rector of St. Helen's and St. Mary's, Bayswater. On the death of Cardinal Wiseman, in 1865, Dr. Manning was appointed Archbishop of Westminster and consecrated June 8th, 1865; created Cardinal March, 1875.

Few episcopates were more active and zealous than his. Non-Catholics as well as Catholics regarded him as a hero in his peerless labors in the cause of temperance, benevolent guilds, and elementary education. But above all, and not without reason, he is called the *saintly* Cardinal Manning.

He was elevated to the Cardinalate by the great Pius IX, in recognition of his signal mental and moral greatness, and, no doubt, as a reward of his extraordinary zeal and conspicuous efficiency as an administrator.

In the College of Cardinals—composed of men of transcendent minds, great learning, and admiration-commanding piety—Cardinal Manning was by no means the least noteworthy. His death, which occurred in January, 1892, was mourned by all, irrespective of creed. Men the most gifted, certainly need not be ashamed to walk in the footsteps of such majestic characters as Newman and Manning.

REV. FREDERICK WILLIAM FABER.

May we not speak in similar strains of that celebrated fellow-convert Rev. F. W. Faber, whose fame, in a line of his own, goes hand in hand with the just-mentioned great luminaries of the Anglican Church? Who that has ever read his exquisite works—beginning with “All for Jesus”—ever failed to be charmed by his deepest spirituality, his wondrous learning, and withal his faultless and uniquely mellifluous style?

Father F. W. Faber was born June 28th, 1814, and died September 26th, 1863. He received his education in Oxford, became Rector of Elton, and filled the position with marked ability till his conversion to the Catholic Church on November 17th, 1845. Before his conversion from Anglicanism he had written several able works. His writings after his conversion were many indeed, all showing unmistakably his splendid mind, his vast learning, but, most of all, his deep and signally attractive spirituality. To form any adequate idea of Rev. Dr. F. W. Faber’s lovable and noble character, and great and varied learning, one must read his works, which are admired by non-Catholics as well

as by those of the Catholic faith. The writer, in view of the fact that Faber's works are within the comprehension of the great mass of the people, considers it useful to name them here: "All for Jesus" (1854), "Growth in Holiness" (1855), "The Blessed Sacrament" (1856), "The Creator and the Creature" (1857), "The Foot of the Cross or the Sorrows of Mary" (1858), "Spiritual Conferences" (1859), "Bethlehem" (1860), "The Precious Blood" (1860), "Notes on Doctrinal and Religious Subjects" (1866).

By the way, it is said that Chancellor Bibb, the famous legal light—a non-Catholic, too—who had read the "Creator and the Creature," was so charmed and impressed with it that he pronounced it the noblest work ever penned by man. The writer respectfully recommends the reading of Rev. Father Faber's "Bethlehem," as it gives a wondrously clear idea of the mystery of the Incarnation, so vaguely understood by non-Catholics, although fundamental and elucidative of the whole of Christianity.

In his "Bethlehem," Father Faber presents, in his own peculiarly attractive way, the soundest teachings on the Unity and Trinity of God—the assumption of human nature and its union with the Divine nature in the one Divine Person—God the Son, the second Person of the Adorable Trinity. He shows great truths in a way that never tires, even when treating of most unfathomable dogmas; nay, rather charms and enchants his readers. The perusal of this admirable book will pour a wonderful flood of light on the whole economy of our blessed religion. In that hallowed

light, the doctrines of Original Sin, of the Atonement, of Redemption, of Justification, and of Glory will appear in their orthodox realities, and many will be more than surprised to find how imperfectly and poorly informed they are on those fundamental points of faith. He gradually unfolds and sets forth with an Aquinas-like accuracy, the great mystery of the Incarnation, and its antecedent and consequent mysteries. In this work, and in others of his writings, vital truths are beautifully taught—the fact of *a* divinely established Church; *a* divinely appointed Ministry; the grand Sacrifice; a merciful dispensation of the Incarnation's and Redemption's graces by the Divine agency of the *Seven* Sacraments,—the Divine instrumentalities by which, as the holy Council of Trent says, “All true Justification is either begun, or, if already begun, is increased, or, if lost, is repaired.”

Truly, nowhere can the true Christian find explained in more fascinating, and withal more sound, form of words, the grand mystery of the Incarnation, with its antecedent, concomitant, and consequent doctrines, than in Father Faber's “Bethlehem,” &c.

No man can peruse, *attentively*, his pages without having a clearer, more explicit, and more accurate faith. But, better still, that perusal will fill and imbue the well-disposed reader with a more vivid and firm hope. And, best of all, “Bethlehem,” &c., will, little by little, warm up the Christian heart with sweet, tender, and fervent love towards the loving God of the Incarnation. His readers find in Faber's pages reasons for inex-

pressible shame for having known so little of the overwhelmingly consoling mystery of the Incarnation—of Bethlehem, of Nazareth, of the Cenacle, of Gethsemane, and of Golgotha.

To these grand characters why not add a host of others—all more or less distinguished for their intellectual gifts and known most favorably by their writings? Wilberforce, Allies, and the two Marshalls are worthy of mention among the bright lights who entered the Catholic Church about the same time as Newman, Manning, and Faber—each an additional instance of God's making use of man's intellectual gifts as means towards his conversion. All should command respectful attention. Their example ought not to be lost sight of by those who *honestly* wish to know the true Church of God.

I ought not to neglect to tell Episcopalians, who enjoy the *humorous*, that they would do well to invest a small amount in purchasing Dr. Marshall's "Comedy of Convocation." It will *amuse* whilst it enlightens.

DR. ORESTES A. BROWNSON.

Another instance, in which God seems to make use of man's great intellect as ways and means to lead him into the Church, is Dr. Orestes A. Brownson, of our own great Republic. There is not, here, any need of a lengthy biographical notice of this remarkable man—undoubtedly one of the most vigorous intellects of his age. He was born in Stockbridge, Vt., September 16th, 1803, and died April 17th, 1876. At nineteen years of age he

joined the Presbyterian Church. In 1825 he became a Universalist and a minister of that denomination. About that time he wrote for various periodicals. In 1832 he was a member of the Unitarian Church and editor of the *Boston Quarterly Review* and of the *Democratic Review*. The writer cannot recall the names of some other religious organizations with which he associated himself.

In 1844 he entered the Catholic Church, being *thoroughly* satisfied that her claims to his submission were irresistible. Undoubtedly, Dr. Brownson was one of the most wonderful minds of our country—perhaps of the nineteenth century. His command of his mother-tongue was always admirable for its clearness, terseness, and vigor. His wide range of knowledge in the vast domain of Literature, History, Philosophy, and Theology was simply marvelous. His reasoning powers, his skill in the use of logic, command not only the respect, but also the admiration of the best scholars and of the ablest logicians, both in this country and in other lands. It is said that, in the line of logic, men of no ordinary calibre were known to remark that even when Dr. Brownson was certainly wrong on some point, so forcible was his reasoning, that it was, at times, hard to find the flaw.

Almost from his entrance into the Catholic Church he edited the *Brownson's Quarterly Review*, in which he proved himself an able and redoubtable defender of that Church. The splendid talents and diversified learning of Dr. Brownson were displayed, however, in other departments,

such as Philosophy, History, Literature, and Political questions of the day. Such being the case, *Brownson's Review* would surely prove an *invaluable* addition to the library of any real scholar and solid thinker.

An appreciative public owes a debt of gratitude to his gifted son, who published, after his illustrious father's death, an excellent edition of the *Review* and other writings of that eminent convert to the Catholic Church. As evidence of Dr. Brownson's fame for intellect, learning, and ability, it may be mentioned that that most competent judge of those merits, Dr. John Henry Newman (afterwards Cardinal) invited him to accept a professorship in the Irish Catholic University. That compliment and honor, he, of course, prized highly ; but preferred to wield his potent pen in his loved native land, and did so to the end.

God seems to show, in our gifted convert's case, that so wonderful an intellect found no rest until he entered the Catholic Church, where all the vast cravings of his mighty mind and irrepressible aspirations of his noble heart were satiated ; that he could not brook the multiform and groundless vagaries of any form of Protestantism ! To be "tossed to and fro and carried about by every wind of doctrine," as St. Paul says to the Ephesians (iv, 14), was to his great and sound mind *intolerable*, because opposed to the "Unity of Faith" (verse 13)!

It is related that after his conversion some of Dr. Brownson's friends, referring to his numerous changes of religion, playfully remarked, "Where will Dr. Brownson jump next?" On hearing of the jocose query, the Doctor said : "Tell my

friends that I do not wonder at the amusement which my changes of religion cause them ; I have this however to say, that I regard it as the part of good sense to jump, and to jump *quickly*, when one finds himself on an unsafe, *unstable* plank over a fearful abyss. Now I have stepped on *the solid rock* ! Should I, after making this statement, do any more jumping feats, I welcome the ridicule and even the contempt of my fellow-men."

To his last breath he remained a most staunch Catholic and most valorous defender of that Church. Here again, God, besides utilizing, as ways and means, Dr. Brownson's great intellectual powers, places before the reflecting, honest people of this land a radiating beacon-light. Deep and earnest thinkers on the vitally important matter of religion, may profitably read the Doctor's noble defense of the Catholic Church against all assailants, and his powerful presentation of the Church's claims to all men's submission, if they value being in the "One Fold" and under the "One Shepherd." If the Doctor, occasionally, seemed to lose his equable temper at the gross misrepresentations of the Catholic Church, we need not be surprised. No true and brave man will question one's right to defend his mother, by whomsoever maligned. The Church he regarded as his *mother* in the spiritual order, and in that order dearer than any natural mother.

Good, great, noble Dr. Orestes A. Brownson has gone to receive his reward. "Everyone, therefore, that shall confess me before men, I will also confess before my Father who is in heaven" (St.

Matt. x, 32); but he lives in his undying *Review*, still proclaims the truth, the whole truth and nothing but the truth, as taught in the Catholic Church; still dealing trenchant blows to each and every assailant of that Church into which God's potent grace led him. Bright indeed and surpassingly brilliant must be his crown. "But they that are learned shall shine as the brightness of the firmament; and they that instruct many to justice as stars for all eternity" (Daniel xii, 3).

RIGHT REV. DR. SILLIMAN IVES.

The writer finds great pleasure in citing, also, the case of another able, fearless, and generous convert, Rt. Rev. Silliman Ives, D. D., Protestant Episcopal Bishop of North Carolina. In the light of the high honors bestowed on him by his Church, he may well be regarded as a man of far more than ordinary mark and ability. In spite of the attractions of exalted position, more than comfortable home, and numerous well-deserved admirers, doubts came to his mind—doubts that he could not shake off! No man of his type and character failed to pray and to ask for "Kindly Light's" guidance. When it came, it was not to a *cowardly* soul. It came to one so generous as to be ready to make any needed sacrifice. He resigned his high office, entered the Catholic Church, secured a *moderately fair* support for himself and family (hitherto knowing naught but affluence) as a professor in a Catholic college.

Should any think that Rt. Rev. Dr. Ives did not weigh his reasons for the step, and study the claims of the Catholic Church to his submission,

the writer respectfully refers to the illustrious convert's work : " Trials of the Mind." It is a book which ought to be *very interesting*, especially to members of the Episcopal Church, though it is for all likely to be profitable.

Let these few well-known prominent converts suffice as instances in which God made use of great intellects as ways and means for their conversion. Let their examples have due effect on all outside of the Church.

GREAT MOVEMENTS.

ANOTHER agency, if so it may be called, employed by God in the wonderful work of men's conversion to the Church, is some great religious movement. We all know what is usually termed the Oxford Movement ! Quite an array of more or less fervent and brilliant men entered on the discussion of religious questions, but particularly the all-overshadowing one as to what is or where is the True Church. What blessings ensued from those important discussions ! Besides those directly engaged in the vital question, hosts of others followed, reading in magazines, tracts, and newspapers everything that appeared on that subject. It is not possible to tell how many of the principals in the discussion abandoned the Church of England, but it is a well-settled fact that quite a large number of the most noted Churchmen quit Protestantism and embraced the Catholic faith !

Still more difficult would it be to give any statistics as to the number of the laity, in every grade of English society, who bade an adieu to a

Church which that movement showed them was not warranted by the Holy Scriptures and Apostolic Traditions. The Oxford Movement did much more than what followed at the time. Its influence goes on throughout the whole world, and will continue, probably, for ages !

Would to God that, in some form, similar agitation could be renewed from time to time, especially in the United States, in the genuine fervor and zeal which characterized it at the time of its wonderful potency and far-reaching influence in England.

AESTHETICS.

AT other times, in particular cases, the ways and means of individual conversions are Æsthetics, or the taste for the beautiful.

The grandeurs of architecture in many Catholic churches ; the incomparable Catholic Church ceremonial ; the soul-uplifting influence of truly sacred music ; the splendid decorations, when possible, on great solemnities, and the devotion-inspiring aggregate of the services do not fail to make a favorable impression on æsthetical non-Catholic minds.

As to architecture, no pains possible are spared, no expense is too great to render the church, what every Catholic regards as the "House of God," the abiding-place of the Hidden God of the Holy Eucharist, the Temple and Throne of our Emmanuel, or God with us, as He is in the great Sacrament of the Eucharist by the *Real Presence*. If a most majestic temple was deemed necessary

for the various figurative, typical, and provisional sacrifices of the Old Law, how fitly do not Catholics, in the New Law, when type and figure have given way to the wonderful reality—the Eucharistic sacrifice, seek to give to their churches beauty and splendor and majesty. Well may every Catholic say, “I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth” (Ps. xxv, 8).

The Ceremonial, when even moderately well understood, is eminently calculated to fill with admiration, and to inspire genuine and most heartfelt devotion and adoration. How much more so, when the full significance of every part of it is comprehended! How all is merely an imperfect manifestation of the dispositions of the officiating minister and of the assembled, worshiping faithful! Oh! the writer knows but too well how flippantly ceremonies are denounced as *mummeries* by many, who understand not their true sense and significance. So, likewise, is it with regard to the special vestments used in the Catholic services, particularly at the Holy Sacrifice of the Mass. Denounced! Ridiculed! By whom? Invariably by those who know naught of their hallowed antiquity, which, alone, might well command respect and reverence; naught of the mystical significance which the Church attaches to each item of the vesture employed in her services.

In the ordinary affairs of every-day life, to condemn what one knows little or nothing about is properly considered *foolish*. When things held in reverence by the largest body of Christians are similarly condemned, it is, besides being foolish,

also *unfair*. None who want a measure of information in regard to the ceremonies of the Catholic Church need be ignorant on the question, as there are several small works in circulation, treating, professedly, on this subject.*

Æsthetics are, not unfrequently, used by God as ways and means for leading to conversion to the Catholic Church. The writer has now in his mind a most estimable gentleman, who, whilst an earnest adherent of a Protestant denomination, happened to visit a Catholic Church on some solemn feast. He was so deeply impressed by the whole service—ceremonies, lights, decorations, and church music—that his conversion followed. He was a person of very æsthetic taste and general culture, but especially fond of music. In a lecture delivered by him, on what led him to investigate the claims of the Catholic Church, he publicly stated that it was the impression made on him by the ceremonies, music, &c., of the Church.

He is to-day an able and most highly esteemed priest of the United States.

A CIRCUMSTANCE.

SOME years ago Asiatic cholera raged fearfully in one of the smaller cities of the United States. All seemed panic-stricken—all who could do so fled to some point of supposed safety. Among those who hurried away were quite a number of Protestant ministers who could not well afford to

* See advertisement at the end of this pamphlet, "Prayers and Ceremonies of the Mass."

risk losing their lives, as they had families dependent on them. In that awful day of peril—when gaunt pestilence stalked abroad, sweeping away its victims by the hundreds, the unmarried Priest stood his ground, never dreaming of abandoning his post of duty. Do I call this a trifling circumstance? Well, yes, in one sense; namely, because, for the Priest, there was no special heroism, merely doing his *duty*, regardless of consequences. But that duty was of supreme importance, as it involved *for him, as the minister* of God's Church, the administering of great grace-giving Sacraments.

At all events, not a few became converts to the Catholic Church. Some of them recalled the 12th and 13th verses of the 10th chapter of the Gospel according to St. John. The readers of this pamphlet would do well to peruse and ponder on that Scripture. The cowardly flight cannot be excused entirely, though an extenuating feature will appear later on, when the conversion of Rev. George F. Haskins is related.

SOME PROMINENT PERSONS.

AT other times, some person of high standing in the community—a learned judge, an able lawyer, a famous professor, or a man eminent in science or literature—embraces the Catholic faith. The non-Catholics are surprised. God uses such conversions to lead others to make salutary reflections. These are followed by more or less investigations (always supposing the persons desirous to know the truth). The result is that the teachings of the Catholic Church are examined, and some, at least,

of that class apply for admission into the Church, or the "One Fold" under the "One Shepherd." His or her reflections and examinations clearly showed one thing, namely, that the Catholic Church is not what she had been represented ; showed that the representations were made by those who did not know her as she *really* is, and, consequently, were not competent to tell others what are her doctrines ; that the only safe way is to seek the important information at reliable sources, from her clergy, well-informed members, or in *approved* books giving the correct idea of the Church and truthfully setting forth her doctrines. In the examination, it frequently comes to light that a very great many of the erroneous ideas about the Church arise, not merely from *ignorance*, but, far worse, possibly, from *mean* and *criminal* misrepresentations. Doctrines are attributed to her which she not only does not teach, but abhors and anathematizes. The extent of this cowardly and calumnious misrepresentation is fearful. It looks like conclusive evidence that some people, supposed to be highly moral, were (and are) not at all sufficiently regardful of at least one commandment : "Thou shalt not bear false witness against thy neighbor." However, we ought not, perhaps, be surprised. May it not be the fulfillment of the Divine Founder's prophetic words : "They will put you out of the synagogues ; yea, the hour cometh that whosoever killeth you, will think that he doth a service to God. And these things they will do to you ; because they have not known the Father, nor me. But these things I have told you, that when the hour of them shall come, you

may remember that I told you" (St. John xvi, 2, 3, 4).

Though provoked by such calumnies—a real persecution—we are able to pray for our enemies, and *do pray* for them: "Father, forgive them, for they know not what they do." As regards these calumnies, every well-informed Catholic knows that the land is flooded with printed matter of this lying kind. It adds a spicy flavor to the penny Sunday-school paper, poisoning the minds of the young; it does its malevolent work in the more pretentious pages of the Novel, and finds lodgment even in the otherwise creditable volumes on Science and History. The millions of Tracts, the tens of thousands of cheap and trashy Romances, the vast array of so-called Church papers of the multiform sects—all teem with false and foul slander—gross lies about the Catholic Church's doctrines and moral teachings.

One would suppose that this vast machinery of calumnious attack would be sufficient to satisfy the most malignant enemies of that *defamed* Church! By no means! All this is reinforced by a no insignificant army of preachers—some ignorant—others, probably, malicious—not a few both the one and the other—who consider it the *popular* thing to hurl mendacious denunciations against the old Church—the Church of Rome.

As bearing on this statement, the writer finds the following in the *Catholic News*: "The story is told in these parts of an old preacher once being asked by a young man commencing his career as a preacher, wherein lay the way to success. The advice was laconic: 'Give it to Rome.' It

remains to be stated that the advice was taken and the young man's ministry a success."

The calumniators find suitable and more or less useful auxiliaries in the foul-mouthed itinerant defamers of Popes, Bishops, Priests, and heroically devoted ladies—Nuns; in fact, of everything Catholic. Though a generation has passed since the close of our unfortunate Civil War, there still remain non-Catholic Boys in Blue and Boys in Gray who learned, in days long ago, of the matchless philanthropy and *maternal* and *sisterly* ministrations of Catholic Sisters in hospitals and on battle-fields! Some of those vile traducers of the good Sisters have, now and then, had the misfortune to find, among their generally prurient hearers, recipients of the tender care and nursing of the Sisters of Charity or some similar gentle angels of mercy! The men who were brave enough to carry a musket were not the cowards to remain *silent* when they heard the *mean* slanders uttered against their gratefully remembered benefactresses!

Certainly, the defamers already enumerated were more than enough to *blacken* the fair fame of the Catholic Church! It seems not. A puny but decidedly venomous band, called A. P. A., have been welcomed, in these later years of this enlightened Nineteenth Century—in this great Republic—to help on, *in the dark*, the *un-American* and *un-Christian* work of hate and slander! Other societies, too, there are, having a similar spirit and the same purpose! Verily, before such hosts of traducers—before such multiform calumny and such persistent vilification—the Grand Old Church must succumb! Far from it. She stands to-day

as fair and vigorous as in the palmiest days of the Apostolic or any subsequent age. Yea, more so—as the result, no doubt, of the Divine Founder's consoling promise and prophecy: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake" (St. Matt. v, 11).

A PERTINENT INCIDENT.

THE incident referred to comes to the writer's mind quite opportunely. Nearly forty years ago it was his good fortune to number among his friends a very estimable Presbyterian gentleman whom he will call Mr. N.

The friendship was quite cordial. The two met often—not, however, as frequently as they both would have wished. One day, on meeting Father S., Mr. N. said, "Father, I have something to tell you, that will surprise you." "Well," replied Father S., "perhaps it may."

"Oh! yes," said Mr. N., "it will surely." "Let me, then, hear it," said Father S. The answer was: "I am reading Catholic doctrines." Father S., knowing that his friend was of the staunchest and strictest Presbyterianism, acknowledged his surprise. "My friend," said Father S., "what book of Catholic doctrines are you reading?" "Why," replied Mr. N., "a book entitled *Catholic Doctrines*." Father S. answered, "I do not remember any Catholic book of that name." Thereupon Mr. N. drew from his pocket a 16mo book of about seventy-five pages—handed it

to Father S. Lo! it was a work on Catholic doctrines issued by a Protestant Book Society!

As Father S. had to walk about two miles along or on a railroad track, to see a sick person, he said to his Presbyterian friend, "I would like very much to read the little book whilst I walk to see the sick person, and coming back." "Certainly, with great pleasure," said Mr. N. "You may have it."

By the time Father S. had made his trip to and fro, he had read the book through, somewhat carefully, and noted, in pencil, one hundred and seventy-nine misrepresentations. The margin upon which he wrote was very narrow—no room for so long a word as *misrepresentation*—so he was obliged, though reluctantly, to use the short Anglo-Saxon word *lie*, which, in this instance, was a fair synonym for misrepresentation. One hundred and seventy-nine lies in seventy-five 16mo pages! A fair sample of anti-Catholic books!

On rejoining his friend, Father S. said: "Mr. N., perhaps I have taken an unwarranted liberty in putting some pencil notes in your book, and, still worse, I have used a term that you may not like. Under the circumstances, maybe I had better keep the little book, and get you a new one from the publishers." "Oh! no, my good Father," said Mr. N., "I am really glad that you have called my attention to the falsehoods."

Just then the train drew near, and the two friends had to part, little thinking that they were not to meet again. Some time afterwards Mr. N. moved West. Months passed without any news of or from Mr. N. One day, a member of

Father S.'s little country mission came to the city to see him. During the visitor's stay the Father said, "Mr. B., do you ever hear from our friend Mr. N.?" "Why! yes, indeed," replied Mr. B. "I have had several letters." Continuing, Mr. B. said, "Father, you know, of course, that shortly after Mr. N. went West, he and his family (wife and three or four children) were received into the Church." "Is that so?" said Father S., who had not any knowledge of the conversions.

"Yes," replied Mr. B. ; "he wrote me, saying, that the notes which you wrote in his book *had opened his eyes*—led to his obtaining instruction and being received into the Church." The writer does not doubt but thousands upon thousands of honest, sincere, non-Catholics would gladly do as Mr. N., could they, too, have their eyes *opened* on the wicked misrepresentations of the Catholic Church's teachings—doctrinal and moral !

REMARKS.

IN our observations on conversions we must not lose sight of the fact that in every case God's grace is the efficient agent, all else being man's mere correspondence. *That* must be honest and generous ! I say *generous*, because as a rule, sacrifices have to be made and are made. But those sacrifices are eminently reasonable and truly wise, for, in every instance, one weighs well the important supernatural fact implied in the Divine Redeemer's query, "What doth it profit a man if he gain the

whole world and suffer the loss of his own soul” (St. Matt. xvi, 26)?

One, convinced of the revelation, “One Lord, One Faith, One Baptism” (Eph. iv, 5), made by the Saviour of mankind, is led to most serious thoughts at the rapidly growing disintegration of faith—if such it may be called—in every denomination of Protestantism. Multitudes of sects, ever increasing in numbers, each claiming to be the Church of God, whilst the Word of God tells us of only “One Fold and One Shepherd” (St. John x, 16).

This thought leads to queries: When will this lethal disintegration cease? Whither does it necessarily lead? Where will it end? Is there not something grandly opportune in the Sovereign Pontiff’s masterly and *tender* appeal for Christian unity?

Another is satisfied from even a cursory reading of the Divine word, that, in the economy of the Redemption, Christ not only paid the ransom by His sufferings—the outpouring of His blood, and His death on Calvary’s Hill—but really established His Church—left a Ministry by Him chosen: “You have not chosen me; but I have chosen you and have appointed you . . .” (St. John xv, 16); by Him sent: “that you should go” (*ibidem*); and again: “Going therefore, teach *ye* all nations” (St. Matt. xxviii, 19).

The fact stands out *boldly* and *unmistakably*, that His Ministry has, to the end of time, a two-fold work: first, to announce the glad tidings of salvation, “teaching them (all nations) to observe all things whatsoever I have commanded you”

(St. Matt. xxviii, 19); second, to do the work of dispensing the multiform graces of His Redemption, "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God" (I Cor. iv, 1); a Ministry empowered to offer sacrifice, "And taking bread, He gave thanks and brake and gave to them saying, This is my body which is given for you. *Do this for a commemoration of me*" (St. Luke xxii, 19; I Cor. xi, 24, 25); Ministry to administer the great grace-giving Sacraments of the New Law.

A MEDICAL DOCTOR.

It is apparent that His Ministry must teach the *truth*, the *whole truth*, and *nothing* but the *truth*. No sensible man can question this.

Here the writer recalls the conversion of a very respectable and intelligent physician, who was led to the Church by the idea of the *whole truth*. He met in his readings the expression, "Catholicity is the *totality* of verities. Protestantism is *fragmentary* Christianity."

The worthy medical doctor seemed to have been led, by an apparently trifling circumstance—his fondness for what are called big words—to realize the important fact that outside of the Catholic Church there is no adequate Ministry of the Word—of the *whole truth*. Of course, the Divine Ministry has, too, as a co-ordinate part of its appointed work, the teaching of the whole Moral Law, which is to regulate our every thought, word, and action—our entire lives.

REV. GEORGE F. HASKINS.

ANOTHER distinguished individual obtained the grace of conversion by the realization of a fact, namely, that outside of the One True Church there is to be found no Ministry of *grace-imparting* Sacraments.

This extraordinary man was Rev. George F. Haskins, of New England. He was born in Boston, April 4th, 1806 ; was a firm adherent of the Protestant Episcopal Church, a student of Harvard University, and an ordained minister of the above-named denomination. That office he resigned into the hands of Bishop Griswold on January, 1839.

The writer knows no more fitting way to tell of what led Rev. Mr. Haskins to withdraw from the Episcopal ministry (so-called) than his own words, which he finds in a work entitled "Glimpses of the Brotherhood of Charity," published in Boston, Mass.

He says : " I shall never forget an old Catholic woman, in Providence, that shut up my mouth one evening. One of her family was a Protestant and a member of my parish. I called to see him, as was my custom, and began extolling the Episcopal Church, and exhorting him to frequent the Sacraments ; but I had better be a league off, for, in the midst of a most eloquent sentence, when talking of *Apostolic Succession*, and *the Bread of life*, and *the Body of our Lord*, &c., an aged woman, that I had scarcely beheld before, who was sitting on a stool in the chimney corner, lifted up her trembling voice and gave me such a terrible dressing that I wished myself anywhere else.

'What!' said she, 'you talk about Apostolic Succession! And where is your succession? Who ordained you and your bishop and the first bishop of your Church? If the Catholic Church, then you have shown yourselves, by your rebellion and ingratitude, the disgrace of your mother and unworthy of her. If not the Catholic Church, then you are usurpers and impostors, and lead astray your flocks, and you will have to answer for their souls. Sacraments! Where are your Sacraments? Where your right to administer them?' &c., &c.

"I was dumb and could not answer. I stammered out something, however, and retired, and soon after I resigned my charge and retired from the duties of a parish, and, though often solicited, never accepted another."

These words of Rev. George F. Haskins—so fraught with matter for most serious thought for all outside the "One Fold"—not under the "One Shepherd"—the readers of this pamphlet and all who *delude* themselves with the idea that they are of God's Church—that their church has Apostolic Succession—in reality, a divinely appointed Ministry—are respectfully invited to weigh *well* and *often*.

The writer considers as germane to the subject another incident generally known, though not mentioned in the brief notice of the life of Rev. George F. Haskins in the "Glimpses of the Brotherhood of Charity."

It is related that whilst discharging his duties as an Episcopal minister, Rev. Mr. Haskins was paying daily, or almost daily, visits to a most

estimable lady—a member of his flock—who was dangerously ill. Each time that he arrived at the invalid's residence, he was met at the door by the portress—a chambermaid—who was a Catholic. With the true instincts of a gentleman, he always had a pleasant and kindly word for the lowly young employé in question. Of her he usually asked how her mistress was. Soon he discovered that Miss A. was exceedingly devoted to her mistress and felt painfully anxious about her. This became more and more evident to him when, each time he came down from the sick-room, she wanted to know what he thought of her mistress' condition. At last, one day, on being asked as usual; he replied: "I am sorry, Miss A., to tell you that your mistress will be with you only a very short time! She cannot live more than a few days." "Oh! my!" exclaimed the devoted girl.

"Doctor," said she, "have you prepared her for a good and holy and happy death?" "Oh! yes, Miss; I have done all for her that the Church prescribes in such cases." "Doctor," asked the grief-stricken domestic, "what have you done for her to prepare her, at this awful hour of death?" In reply, the Rev. Mr. Haskins said: "I spoke to her a great deal about spiritual things—the affairs of the soul and of eternity. I said many prayers with her and for her, and sang some religious hymns." *

* Prior to the Oxford Movement, 1833, the Anglican Church did not so strongly claim a Priesthood as later. The doctrine of the Body and Blood of Christ was a mere commemoration (see third note in "Communion of the Sick," Common Prayer). Even such as the Communion was, said authoritative work clearly shows that it was not deemed important for the sick.

"Oh! Doctor," replied Miss A., "is that all you did for my dear mistress?" "Yes, Miss; and I think she is well prepared and ready to meet her God," answered he. "But, Doctor, please pardon me for saying to you that *I—nothing but a poor hired girl*—could do all that *you* did! I could say prayers with her and for her, and I have done so most fervently, because I love her dearly. I could speak to her about spiritual things—loving God—the goodness of God—and being sorry for her sins. I could also, Doctor, sing religious hymns for her, and would be only too glad to sing any ones she would like to have sung."

The Rev. Mr. Haskins acknowledged that he was nonplussed. He revolved the one thought, of a poor, *unauthorized* layman—even a lowly domestic—being, in reality, able to do all that he, a minister of the Church of Christ, could do!

Then he said to her, "Miss A., what more could your Church do?" "Oh! Doctor, my Church would not have any objection to all you have done for my mistress, but it would be a very small part, indeed, of the Catholic Priest's work of preparing one to appear before the great Judge!" "Well, Miss," said Rev. Mr. Haskins, "what would your Church do in such an all-important moment as that of fast-approaching death?" "Why, Doctor," answered the young woman, "the dying person would make sacramental Confession and be excited to true contrition for every sin—great and small,—then be *absolved* by the Priest having the power to forgive sins. Doctor, you know that our Lord left that blessed and consoling power to His Church, as

we see in St. John's Gospel ; I think it is the 23d verse of the 20th chapter.

"After that, the Catholic Priest would give the dying person the Holy Communion—the Sacrament of the most sacred Body and Blood of our Lord. You certainly know, Doctor, that my Church holds the doctrine of the Real Presence ; and that the Priest is the Minister of that greatest of all the Sacraments ; and that, of all times, that of the near approach of death, is the one on which such a Sacrament—with its wondrous graces—is most needed.

"You know that it is a pledge—a *special* pledge of union with our Lord, who says, 'He that eateth my flesh and drinketh my blood *abideth in me* and I in him' (St. John vi, 57)—a pledge, too, of everlasting life and of a glorious resurrection, 'He that eateth my flesh and drinketh my blood hath everlasting life and I will raise him up in the last day' (St. John vi, 55).

"Besides, Doctor, the Catholic Priest would, also, administer the great Sacrament of Extreme Unction, whose *special* grace is to prepare the departing one to die a holy and happy death (St. James' Epistle v, 14, 15).

"These, Doctor, are the chief things, preparatory to death, which my Church has the Priest do. These are the *divinely* instituted means employed by *divinely* appointed Ministers. Apart from them, our prayers (which may be said by anyone) are so beautiful, though not of divine institution like the Sacraments, so well calculated to awaken in the hearts of the dying the best dispositions. These prayers are within the reach of all, being found in our large prayer-books."

At this point the Rev. Mr. Haskins took leave of the Catholic domestic. God's work, however, did not stop here. He could not shake off the one worrying thought, that he—duly exercising the ministry of the Protestant Episcopal Church—was unable to do anything more than a mere female domestic, for the dying. Powerless to absolve; powerless, then, to administer the Holy Eucharist; powerless to anoint; powerless in everything except what a mere layman could do!

Why is this? he asked himself. The only answer he could give or find was, my Church is wanting in a Divine Ministry—wanting in the essential point of a real (Divine) Mission from God. "How then shall they call on Him, in whom they have not believed? or how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? *And how shall they preach unless they be sent*" (Romans x, 14, 15). Why? he again asked himself. Because my Church is devoid of a Ministry duly appointed and ordained to administer Sacraments instituted to impart great and special graces—my Church is devoid of a real Priesthood for the oblation of the marvelous Sacrifice so vividly foretold by the Prophet Malachias, "From the rising of the sun, even to the going down, my name is great among the Gentiles, and in every place *there is sacrifice*, and there is offered to my name a clean oblation" (Mal. i, 11). Such is my Church; such is my deplorable situation.

These, and similar reflections, were so many graces given him—illuming his understanding, impelling his will, and leading, eventually, to his

conversion. Being docile to grace, he accepted the light and yielded to the heaven-imparted impulse. He resolved never more to officiate as a minister of so void and powerless a church—or so-called a church—as it then appeared to him. This case is, in very truth, a beautiful instance of compliance with the injunction of the 8th verse of the 94th Psalm, “To-day if you hear His voice, harden not your hearts.”

His was a most edifying exhibition of magnanimous honesty—leading him to make any sacrifices rather than go against his convictions!

No doubt, in a worldly point of view, he had to make great sacrifices: an easy and pleasant berth had to be given up; ties of the tenderest sort, namely, those between the urbane and accomplished pastor and his admiring and loving flock, must be severed; the warmest friends must, perhaps, be parted with, and, possibly, his step of entering the Catholic Church attributed to unworthy motives.

In his case we have, truly, a remarkable evidence of the apparently trifling things that God uses as His ways and means in conversion.

Surely, the most salutary lessons are given the whole non-Catholic people. How can the non-Catholic minister of honest and docile heart help having thoughts more or less like those that agitated the minds of the learned Rt. Rev. Dr. Ives, Protestant Episcopal Bishop of North Carolina, and the cultured and suave Rev. George F. Haskins?

What an influence should not such examples, and many more of the same kind, have on the millions of honest and even magnanimous laymen!

The Rev. Mr. Haskins performed his last official act as an Episcopal minister in 1837, and shortly after his conversion called on the Rt. Rev. Bishop (Catholic) of Boston, to see if that dignity would encourage him to study for the Priesthood. He was kindly told to proceed *slowly* and *cautiously*—to take, at least, some months to think the matter over. Such advice having been complied with, he presented himself again to the Bishop, who told him to enter, at once, on the preparation of study, &c. He was ordained Priest in 1844, and filled several important positions. During his eminently fruitful and edifying ministrations as a Priest, he established the “House of the Guardian Angel”—a home for orphan boys; built it up to its present large usefulness; watched over its interests with consummate zeal and love till his death, October 5th, 1872. God alone can tell and measure adequately the extent of the good accomplished by this noble convert in the *one* work of the “House of the Guardian Angel,” 85 Vernon Street, Boston, Mass. His great work still lives—managed by the Brothers of Charity. Its range of usefulness depends, almost entirely, on private benefactions—there being, I think, no endowments. Its future extension and prosperity will be in proportion as kind and charitable persons remember it when disposing of their worldly goods. To incite as many as possible to lend a helping hand, the writer cheerfully calls attention to the “House of the Guardian Angel,” and recommends the reading of the “Glimpses of the Brotherhood of Charity.”

A LADY'S CONVERSION.

THE writer will close his comments on particular conversions with that of a lady, who, in point of social standing, fine education, remarkable mental gifts—a member, of the most devoted type, of the Episcopal Church—was, he thinks, most noteworthy.

She was, without doubt, one of the best-informed members of that Church—a fearless and able defender of its most valued claims, namely, Apostolic Succession and Valid Orders or Ministry. All this the sequel will abundantly show. Some thirty years ago she lost her husband—an officer in the U. S. Regular Army. When overwhelmed with that domestic affliction, a relative of hers—himself a convert from Quakerism—invited her to spend some time with his family. The invitation was accepted. Shortly after her arrival, a supper was given; a few friends of the family were invited, and among them the Pastor of the Catholic congregation and another Rev. Father. By the merest accident, if *accident* such Providential things can be called, the Pastor and the lady in question sat near each other in the parlor before the supper.

She had never met a Catholic Priest, and may not have fancied his company. At all events, the Rev. Father soon noticed that she was embarrassed. For that reason he avoided any conversation of a religious or controversial character. Feeling convinced that the lady would be more at her ease with any other of the guests than with himself, he resolved that her preference should be considered

at the supper. To his great disappointment, however, he was assigned his place at the host's right hand, near the head of the table, and the lady at his left, directly opposite the Rev. guest.

Again his Reverence felt that the situation was embarrassing. In fact, he had very good reasons for thinking so, as conversation seemed to flag, and was, generally, rather monosyllabic. Once more he hoped that, on the return to the parlor, Mrs. N. would be thrown with company more acceptable or congenial to her ; but, again, he was at fault, for on arriving at the parlor, there were only two seats, adjoining, left—one for the lady and the other for himself. As far as in his power he eschewed religious topics ; but, at last, the conversation drifted to her favorite subject—the Episcopal Church. That, then, was the sole topic for about three hours, or until the entertainment of the evening ended. Mrs. N. proved herself a redoubtable defender of her Church—was superbly equipped with historical knowledge regarding its beginning, progress, and actual status. She was, especially, unusually well informed on the question of Anglican Orders.

The Rev. Father has never hesitated to admit that he would have found it hard to hold his own or controvert her statements, were it not for his good fortune of having read, about that time, Canon Estcourt's great work on the subject. The pleasant evening closed, the guests retired, the Priest fully satisfied that a more honest and conscientious non-Catholic did not live. He hoped that the learned Canon's invincible arguments might lead her to study the matter afterwards. It

was evident to him, that were her convictions in regard to the Church of England's Orders overturned, she would not, or could not—considering her sincerity—remain outside the Catholic Church.

To his great surprise and gratification she called on him the next day, and asked admission into the Church. To that request the Rev. Father said : “Oh ! Mrs. N., what does this mean ? Why ! only last night you made such a splendid fight for your Church !” She replied : “I am a Catholic. My Church, I see, has not the *two* things which held me in it—Apostolic Succession and Valid Orders.” “But,” said the Priest, “perhaps it would be better to think the matter over.” “No,” answered she, “the all-important points are settled, forever, to my mind. To go against my convictions would be mean or dishonorable. I want to be instructed as soon as you can make it convenient.”

The instruction was begun the next day—did not require much time, as she was quick to learn. She was received into the Catholic Church—is still living, as firm in her faith as she is noble and heroic in the practice of Christian virtues—regarded by all, who know her, as one upon whose venerable brow are already accumulating the radiant glories of a blissful immortality—in the Beatific Vision.

Oh ! the trifling things which the good God uses as His ways and means—the domestic affliction—the invitation—the accidental meeting with a Priest—and the fortunate circumstance in regard to Canon Estcourt's work ! Trifling ! No ; rather all evidences of a Divine Providence by which a wonderful conversion is effected !

How opportune the mention of this conversion,

which hinged entirely on a vital question—Valid Orders ! It is only a short time since the present illustrious Pontiff, Leo XIII, after the maturest examination of the whole subject, decided that Anglican Orders are *invalid* !

It is only a few weeks since the great luminaries of the Church of England issued their lame and vulnerable reply to the exhaustive Letter of Leo XIII.

APPOSITE REFLECTIONS.

So much for God's ways and means in the wonderful and blessed work of some *few* of the more notable conversions, and of incidents connected with them. I say *few*, because such conspicuous ones as *three* or *four* who became Archbishops, and *eight* or *nine* Bishops of the Church in these States, and the goodly number who officiated or now officiate and labor as Priests, are necessarily pretermitted, both on account of want of space and because the writer knows almost nothing of their conversion, or, rather, of the circumstances attending them. Truly, God's ways are surprising to us ! We feel, at all events, like exclaiming, with the Apostle of the Gentiles, "The weak things of the world hath God chosen, that He may confound the strong" (I Cor. i, 27).

In this broad land and throughout the whole world, this century has its glorious galaxy of eminent converts in the higher walks of society—churchmen and civilians—scholars and scientists—men of greatest note !

In the case of science, it would seem as if God used the very vagaries of would-be scientists to lead men of true science to the knowledge of His Holy Church, though the apparent purpose of said so-called scientists would seem to be to undermine the Church and her teachings. In the case of some churchmen, the very assaults made from some supposed Christian pulpits, on the word of God, has led sincere ministers to look to the Grand Old Church—"The Pillar and Ground of Truth" (I Timothy iii, 15)—as the only reliable bulwark against the fearful inroads of *Rationalism*, *Skepticism*, and *Infidelity* in some or all the multitudinous forms of Protestantism. They see in her, also, the only unfailing safeguard of the whole social fabric !

INCONSPICUOUS CONVERSIONS.

THOUGH the conversions of notable persons attract more attention, and, in that way, do special good, being, as it were, great beacon-lights, seen far and near—those in the humble walks of life are no less wonderful in God's ways and means—no less replete with salutary instructions ; yea, in some instances, of far more potent and widespread influence. This may, at first thought, appear strange and incredible. It will cease to be so when we advert to the fact that this class of conversions is more *numerous*. They are found everywhere throughout the whole world, and their numbers are growing with consoling rapidity. Even here, in the States, a very low estimate of the number

of conversions in one year is put at thirty thousand.

Thirty thousand cases, wielding a quiet, but sure, though circumscribed, influence! The great day of full revelation will alone disclose the vastness of the good done by those less noteworthy conversions. It will be made evident what *light and strength and impulse* such examples imparted. Each one in his or her circle, however restricted, exercises more or less influence. Imagine, then, that of so large a number, especially as our converts are, thank God, generally very zealous. Realizing as they do the incomparable greatness of their own blessing of conversion, it is quite natural that they would be desirous to secure for as many others as possible the happiness which they prize so highly. Converts among the rank and file of the people should, first of all, by good example, show their non-Catholic relatives, friends, and neighbors what a good Catholic is *in reality*. Their zeal should be prudent and not unnecessarily obtrusive. Every good opportunity to lead to the knowledge of Truth should be judiciously used. Converts who expect to aid their non-Catholic friends to come into the Church of God, should, besides, inform themselves as fully as possible of the tenets of the Church and acquire considerable knowledge of the hackneyed misrepresentations of the Church, so as to be able to give a good and convincing reason of their Faith, and to refute the manifold—oft-answered—lying charges. When converts do not feel competent to do much in this line, they can, at least, help very materially by placing suitable books, pamphlets, &c., in their

friends' hands, and also by inducing them to call on the Priest.

Even, in a less active way, how immeasurable the good done by the consolingly large army of converts! For example, in a particular locality, one embraces the Catholic faith. Without effort, nay, unavoidably and imperceptibly, others around begin *to think* more or less seriously; then, if this is continued, questions will present themselves: Mr. So-and-So, who has entered the Catholic Church, is, we all know, an intelligent, or, as they say, a level-headed man. Can we doubt his sincerity? He must have found that the Catholic Church is not the *bugbear* represented to us. No doubt he found out what the Catholic Church is in truth. Would it not be well for us to inquire? Is not the religious question a matter of *paramount* importance? These, and so many similar thoughts, come quite naturally. Again, some will, to themselves, say: Is there not, in his or her conversion, a good and strong reason for *us* to look into the claims of that Church? Should she be right, what of our particular denomination, which does not teach *all the doctrines* taught by that old and first Church? What about our Ministry? Is it a God-appointed one? "I have chosen you" (St. John xv, 16). Is it God-sent? "Going, therefore, teach *ye*" (St. Matt. xxviii, 16). Is it a Ministry of dispensers of the mysteries of God? (I Cor. iv, 1)—of great, because *divine* Sacraments for the imparting of special, most important, and indispensable graces.

APPEAL.

Oh ! ye vast multitudes, whose honest hearts God sees and blesses, do you not often put these questions to yourselves ? It is *not well*—it is *not wise, to banish recklessly* grace-fraught questions (Prov. i, 24).

This pamphlet would fall seriously short in its purpose were it to neglect to emphasize two vital points, namely : (1) The duty of all to accept God's revealed Truth in its entirety. (2) The duty, also incumbent on all who are in what is called good faith, to rid themselves of *vincible* ignorance, should it supervene.

On the first point, it should be well understood that *religious indifference*, in any form, is a deplorable evil—in direct opposition to the purpose of divine revelation—consequently, to the will and mandate of God. All in that line is, therefore, reprehensible ; and the silly idea—not to term it any more harshly—that one religion is as good as another, or that it matters little what one *believes*, provided one is *moral* and *honorable*, is absurd and untenable by men who acknowledge God's authority and recognize His will as disclosed in revelation. Hence, they err egregiously who imagine that the acceptance of revealed religion, or of the One Faith—the belief in the One Fold under the One Shepherd—is merely a *wish* or a *prayer* of the Saviour, and only a *counsel*—*not a mandate*. There is nothing *optional* in the matter. “He that believeth not, shall be condemned” (St. Mark xvi, 16).

On the second point, it should be borne in

mind that when we speak of persons in *good faith*, we mean such as are *invincibly* ignorant of the claim of the Church to be the *sole* True Church—the One Fold under the One Shepherd—but are, at the same time, so disposed that if they knew, they would readily submit to her. *Invincibly* means that they are powerless, morally speaking, to obtain satisfactory evidence of the Church's being the One True Church. In such case there is no culpability, for no one is bound to do what is impossible or beyond his power.

But all ignorance in this grave matter is not *invincible*. There is, and it will appear on Judgment Day, another ignorance, which is called *vincible*, or which the party can, by *reasonable effort*, overcome and thus reach the truth. Now, when the ignorance ceases to be *invincible*, and becomes *vincible*, it is culpable not to use all reasonable means to inform one's self. The degree of culpability will, of course, be in proportion to the extent of the neglect. Of that, God alone can and will judge. He will punish accordingly. Whilst leaving final judgment to God, "for the Lord searcheth all hearts and understandeth all the thoughts of the minds" (I Par. xxviii, 9), we may fear that many have opportunities to know the True Church, but neglect to use them, either through sloth, or human respect, or unwillingness to be led by the "Kindly Light" or the proffered grace.

These, surely, are not in good faith !

The writer has no little knowledge of the goodwill, honesty, and courage of multitudes outside the Church. Although he realizes that religious

indifference prevails to a fearful extent, he still believes that *legion* is the name of those who are *not indifferent*, but *deeply in earnest*. All they seem to need (grace, of course, being always necessary) is a thorough *conviction* of that Faith without which it is impossible to please God (Heb. xi, 6)—of that True Church—the One Fold and the One Shepherd. There is no escape from criminal neglect, when once fully satisfied that without the One Faith there is no salvation, “He that believeth . . . shall be saved and he that believeth *not* shall be condemned” (St. Mark xvi, 16)—once convinced that that Faith cannot, possibly, be to believe just as much as one pleases to accept, and reject all else—that the One Faith cannot be the special tenets of this or that denomination, no matter how respectable the so-called church, but to believe the truth, the *whole* truth, and *nothing* but the truth, as presented by that Church to which the commission was given by the Saviour, long before the Reformation—to which an abiding protection was guaranteed to the end of time, “And behold *I am with you all days, even to the consummation of the world*” (St. Matt. xxviii, 20). One cannot fail to see that that guarantee is assured to the Saviour’s Church.

With it, was it possible for the Old Church to err in faith or moral teachings? Ordinary common-sense must answer most emphatically, and a thousand times—No!

Justice demands—charity, surely, dictates—that we admit that there are innumerable honest hearts and brave souls outside of the Church—some in almost every community—who would

not be deterred by human respect or other unworthy reasons from seeking admittance, more or less speedily, into her fold.

They need *grace*! To secure it, they need *prayer*, and that is of the first importance—essential! Consoling, indeed, it must be to them that they are not alone in their appeals. The Church of the Living God unceasingly prays for them, having the same thoughts in regard to their conversion that her Divine Founder has: “Other sheep I have that are not of this fold, them also I must bring, and they shall hear my voice and there shall be One Fold and One Shepherd;” the great army of converts of all nations, and tribes, and tongues—from the most notable to the most obscure—are praying for them and encouraging them by their examples, more eloquent than words.

MISSIONS FOR NON-CATHOLICS.

A SHREWDER—more business-like people than the American cannot be found the world over, when it is question of dollars and cents—of worldly affairs. Why may not that shrewdness and business tact be used in the “one thing necessary” (St. Luke x, 42)? Boundless and most heartfelt thanks to God, in our day, and in this great country of ours, the Most Rev. and Rt. Rev. Ordinaries of the Church have set to work, extending a helping hand to non-Catholics, by inaugurating in the different dioceses a plan by which Priests are assigned to the labor of enlightening those who *love not* the divinely commissioned Church, more

because *they know her not* than for any other cause.*

It is a pity that this great and most salutary means was not adopted long before. However, far, indeed, is it from the writer's thought to find fault with those in authority, as he knows that *even now*, when the number of Priests has grown largely, the Chief Pastors find it so hard to spare some for this special line of work, so near to the Sacred Heart of the Divine Saviour.

Every age has its dominant feature. Ours is one of boundless activities! Wonderful progress in the material order! How amazing the advances in Astronomy, Chemistry, and Machinery! How dazzling the discoveries in Electricity! How beneficial its applications to the wants and comforts of man! In all these things the nineteenth century is without a peer!

Would to God that one of the dominant features of the Catholic Church, in this wonderful age, were, in *this* land and throughout the whole world, a most far-reaching, a most earnest, and a *most active* zeal for the conversion of our cherished non-Catholic fellow-citizens!

Should not the grand and towering zeal of the glorious Sovereign Pontiff now happily reigning impel us to it? Is there not a specially bright halo thrown around the evening of his illustrious

* Special credit is due to the Rev. Paulist Fathers for giving this great work a start. They, in fact, began the Special Missions for Non-Catholics, and are zealously engaged in it at present.

Attention is called to "The Catholic Missionary." See advertisements in this booklet.

Pontificate by devoting the best energies of his now closing brilliant Universal Pastorship to the bringing about of Christian Unity? No one can mistake it. His great heart is full of the thought, "One Fold and One Shepherd!"

Nothing will more effectively promote that leading thought and desire of the Saviour; of the Sovereign Pontiff, His Vicar; and of all truly zealous children of our holy Church, than *Prayer* for that purpose.

Prayer! Prayer! Prayer on the lisping lips of infants—prayer in maturer years—prayer in family devotions—prayer in the public Church services; and all those prayers *in union* with the more solemn appeals of the Universal Church—but, especially, in union with the Divine Heart's Prayer: that all shall hear His voice, and there be One Fold and One Shepherd.

In the closing lines of this pamphlet, what more appropriate than the kindest greetings to our non-Catholics, for whom it has been written?

The writer declares most emphatically—what has been, more or less clearly, apparent all along—his firm and well-grounded conviction, that outside of the Catholic Church there are vast numbers of most honest, sincere, and even magnanimously courageous men and women who are not Catholic, mainly, because they have no adequate knowledge of the Church's claims as the True Church of Christ! Such being the case, justice and charity demand towards them most heartfelt kindness! Just as we may, and must, be merciful to the *sinner*—yea, *love him*—though we are bound, by every correct principle, to hate and abhor his *sin*;

so, also, in regard to heresy—religious errors and those in error! We cannot, consistently, minimize heresy or religious errors; we cannot tolerate, or, in any honeyed words, have the appearance of countenancing them; but we can have, and really have, none except good-will towards those who are, *unwittingly*, in error.

If one word is found in these pages in conflict with this declaration, it is herewith revoked as unintentional.

What more useful, when this point is well defined and understood, than to manifest our deepest interest in our non-Catholic fellow-citizens, and to show it, as practically as possible!

The writer hopes that he has done so, to some extent, in these unpretentious pages. It was, certainly, his chief purpose.

THE CHURCH'S COMMISSION, &c.

HE now begs leave to submit, *pointedly*, a few obvious thoughts on the Church.

First.—The Divine Redeemer established a church—one church. This He tells us: "I will build *my church*" (St. Matt. xvi, 18). He built it on Peter: "Upon this rock" (*ibidem*). He built it as became a Divine Builder, *indestructible*: "And the gates of hell shall not prevail against it" (*ibidem*). He built it a church *with authority*!

Second.—Its sole right and authority to teach rest on its Divine commission: "All power is given Me in heaven and in earth. Going, therefore, teach *ye* all nations: baptizing them in the

name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever *I* have commanded *you*: and behold *I* am with *you* all days, even to the consummation of the world" (St. Matt. xxviii, 18-20).

Third.—Good non-Catholic friends, weigh seriously and well and *prayerfully*; and, with *unprejudiced* mind, analyze this commission on which the Catholic Church grounds her authority: (a) The Saviour proclaims, here, His power *in its fullness*. He is not boasting! It would be blasphemy to say so! He refers to His Omnipotence as His warrant to commission. (b) The "*therefore*," following *immediately*, shows that it was because of His power that He sent them: "Going, therefore." (c) It tells who were thus divinely sent: "*Ye*,"—the same that He had chosen: "I have chosen you" (St. John xv, 16)—the same that He had instructed during nearly three years—since their selection as Apostles—the same body to whom He had promised the Holy Ghost for specific purposes—the same to whom He said: "He that heareth *you*, heareth *Me*; and he that despiseth *you*, despiseth *Me*; and he that despiseth *Me*, despiseth Him that sent Me" (St. Luke x, 16); and again: "And if he will not hear the Church, let him be to thee as the heathen and publican" (St. Matt. xviii, 17). (d) "Going," or, St. Mark (xvi, 15) says, "Go"—a word of plainest, strongest command. (e) See what their (the Church's) work is: "Teach all nations," or, as St. Mark (xvi, 15) says, "Preach the Gospel to every creature." (f) See what they are required to teach: "All things whatsoever *I* have com-

manded *you*.” (g) See the extent of the commission: “All nations”—its duration “to the end of time.” (h) See the guarantee of His presence and Almighty protection in their teaching: “Behold, *I am with you* all days, even to the consummation of the world” (St. Matt. xxviii, 20). Can we fail to see in this peerless, because *divine*, commission the three essential attributes—*Authority*, *Infallibility*, and *Indestructibility*—of the Church to which the commission was given? No sane man will deny that the commission—with all it implies—was given to the *First Church*—to the Old Church—the Catholic Church alone! No sane man can hold that a Church *thus established, thus protected, and thus aided* by Him who had *all power in heaven and in earth*, could fail, go astray, or lead astray!

Fourth.—If that is so, what must men using their common sense think of that Church needing *reformation*? Reformation of the Almighty God’s great institution! Absurd! yea, blasphemous!

Individual members needed, and always will need, the reformation of their morals, &c.; but not the *Teaching Church*, whilst acting in the domain of Faith and Morals, as contemplated in her commission. Had the Corypheus of the religious revolution of the sixteenth century devoted the same energy and zeal to the ameliorating of individual morals as he did in the assailing of the *organic* Constitution of the Church, he would have deserved the most unstinted praise of the Church of God and the blessing of God Himself!

Fifth.—If the Church—*divinely built, divinely sent, and divinely guaranteed*—failed, then Christ

Himself failed. If He failed, He is not God! Avaunt, such contemplations!—subversive of all Christianity, and of Christian civilization.

Sixth.—If reformation, then, implying that Christ's Church had gone astray in the teaching of Faith and Morals, was absolutely out of question, did not some men in the sixteenth century, make a *huge* mistake? Are not their followers—*hugely mistaken* and *misled*—victims unconsciously, if you will, of the *so-called* Reformers? The saddest and most deplorable mistake ever made by man!

Seventh.—What non-Catholic of fair intelligence and ordinary observation can fail to see that the Catholic Church, *alone*, has the four great distinguishing marks of the True Church? She *alone*, apart from the terms of the commission, *but by virtue of it*, is One—all its members agreeing in One Faith—all in One Communion—and all under One Head! She *alone* is Holy—because her Founder, Jesus Christ, is *holy*; because she teaches a *holy* and *sanctifying* moral law, invites all to a *holy life*; and because of the *eminent holiness* of so many of her children! She *alone* is Catholic or Universal—because she subsists in *all* ages, teaches *all* nations, and maintains *all* truth! She *alone* is Apostolic—because founded by Christ on the Apostles, governed by their legitimate successors, and because she has *never* ceased, and shall *never* cease, to teach *their* doctrines.

Vain and futile, and utterly *untenable*, then, must be any would-be justification of the religious rebellion of the sixteenth century, for all reasonable and thinking men.

THOMAS BABINGTON MACAULAY.

CHERISHED non-Catholic friends, the following beautiful tribute of one of England's most gifted men, Thomas Babington Macaulay, seems pertinent. He says :—

“ There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth, and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of fable. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared to the Papacy, and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions

in the New World have more than compensated for what she lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions,* and it will be difficult to show that other Christian sects united amounted to one hundred and twenty-five millions. Nor do we see any signs which indicate that the term of her long dominion is approaching. She saw the commencement of all governments and of all ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a great solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul."

And again: "Four times since the authority of the Church of Rome was established on Western Christendom has the human intellect risen up against her yoke. Twice that Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life strong in her. When

* Now nearly 300,000,000.

we reflect on the tremendous assaults she has survived, we find it difficult to conceive in what way she is to perish."

If such be the estimate of the renowned historian, litterateur, and scholar, Thomas Babington Macaulay—surely the Roman Catholic Church may well challenge the most respectful consideration, and, even, serious study, of all non-Catholic Christians. *That* she asks for and earnestly desires. *That* she has a right to at the hands of all who look upon multifarious misrepresentations as criminally *unjust*.

CONCLUSION.

FOR that study, any Catholic Priest can indicate quite a number of books of moderate cost. Among them, there probably will be none better than the little work entitled "Catholic Belief," by Very Rev. Joseph di Bruno, D. D., edited by Rev. Dr. L. A. Lambert, author of "Notes on Ingersoll,"—so highly prized by Protestants as well as Catholics.

That the "Kindly Light," so fervently implored by Cardinal John Henry Newman to *lead* him, may enlighten and lead many into the "One Fold" under the "One Shepherd"—to the One Faith, One Lord, and One Baptism—and to the more than blessed fruition of the beatific vision promised to all who *believe*, "He that believeth shall be saved"—is the fervent prayer with which the writer affectionately dedicates his little pamphlet to all who sincerely desire to know God's holy, powerful, and saving Truth.

LEAD, KINDLY LIGHT.

LEAD, Kindly Light, amid encircling gloom,

Lead Thou me on !

The night is dark, and I am far from home—

Lead Thou me on !

Keep Thou my feet, I do not ask to see

The distant scene—one step enough for me.

I was not ever thus, nor pray'd that Thou

Shouldst lead me on ;

I loved to choose and see my path, but now

Lead Thou me on !

I loved the garish day, and, spite of fears,

Pride ruled my will ; remember not past years.

So long Thy power hath blest me, sure it still

Will lead me on,

O'er moor and fen, o'er crag and torrent, till

The night is gone ;

And with the morn those angel faces smile

Which I have loved long since, and lost awhile.

ERRATA.

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- " 9, " 7, FAITH AND REASON, CAP F. & R.
- " 10, " 14 WORD, CAP W.
- " 10, " 15, TRADITION, CAP T.
- " 12, " 27, TEMPERANCE, CAP T.
- " 12, " 27, BENEVOLENT & GUILDS, CAP B. & G.
- " 12, " 27, ELEMENTARY & EDUCATION, CAP.
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- " 32, " 20, WORD, CAP W.
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AND
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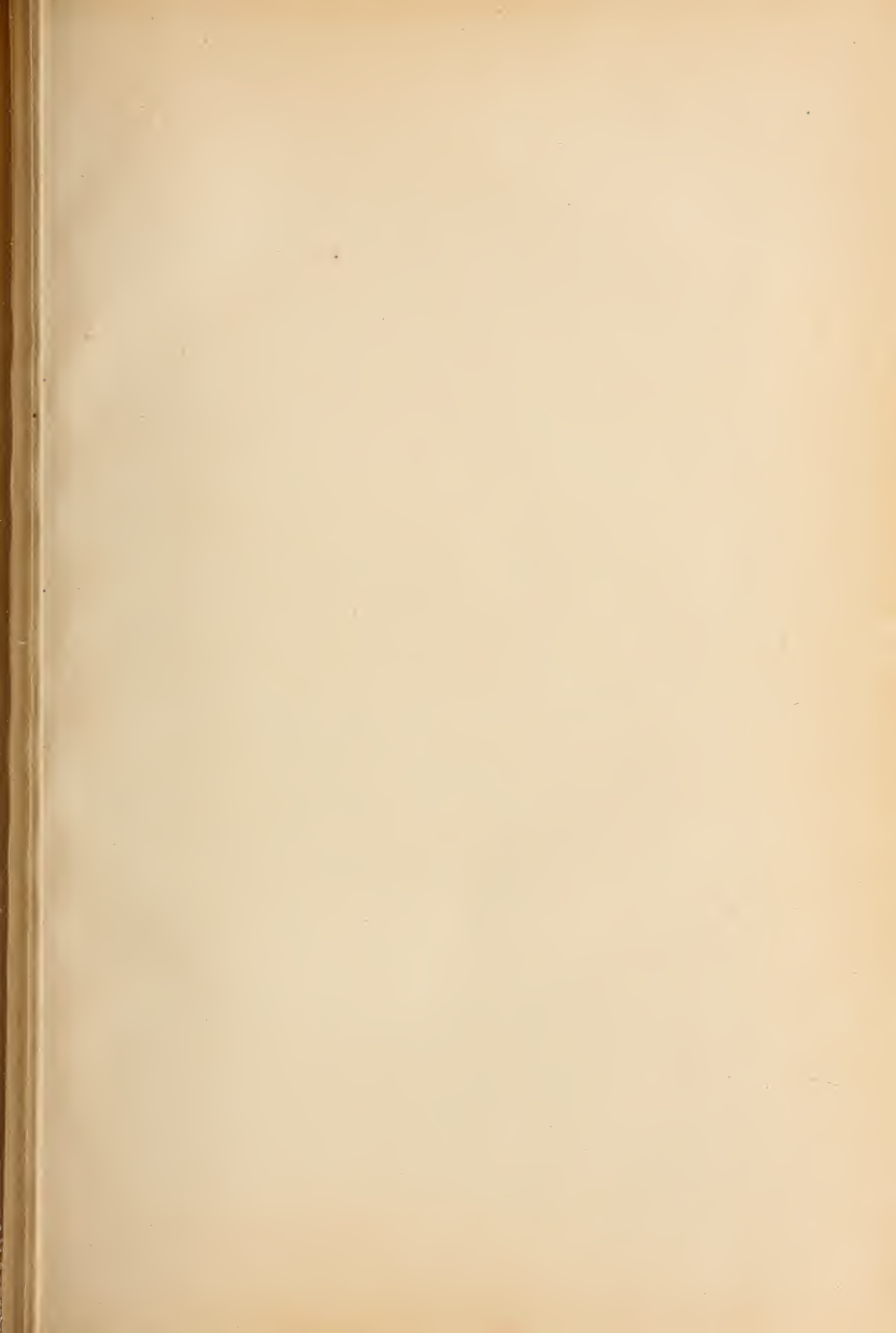
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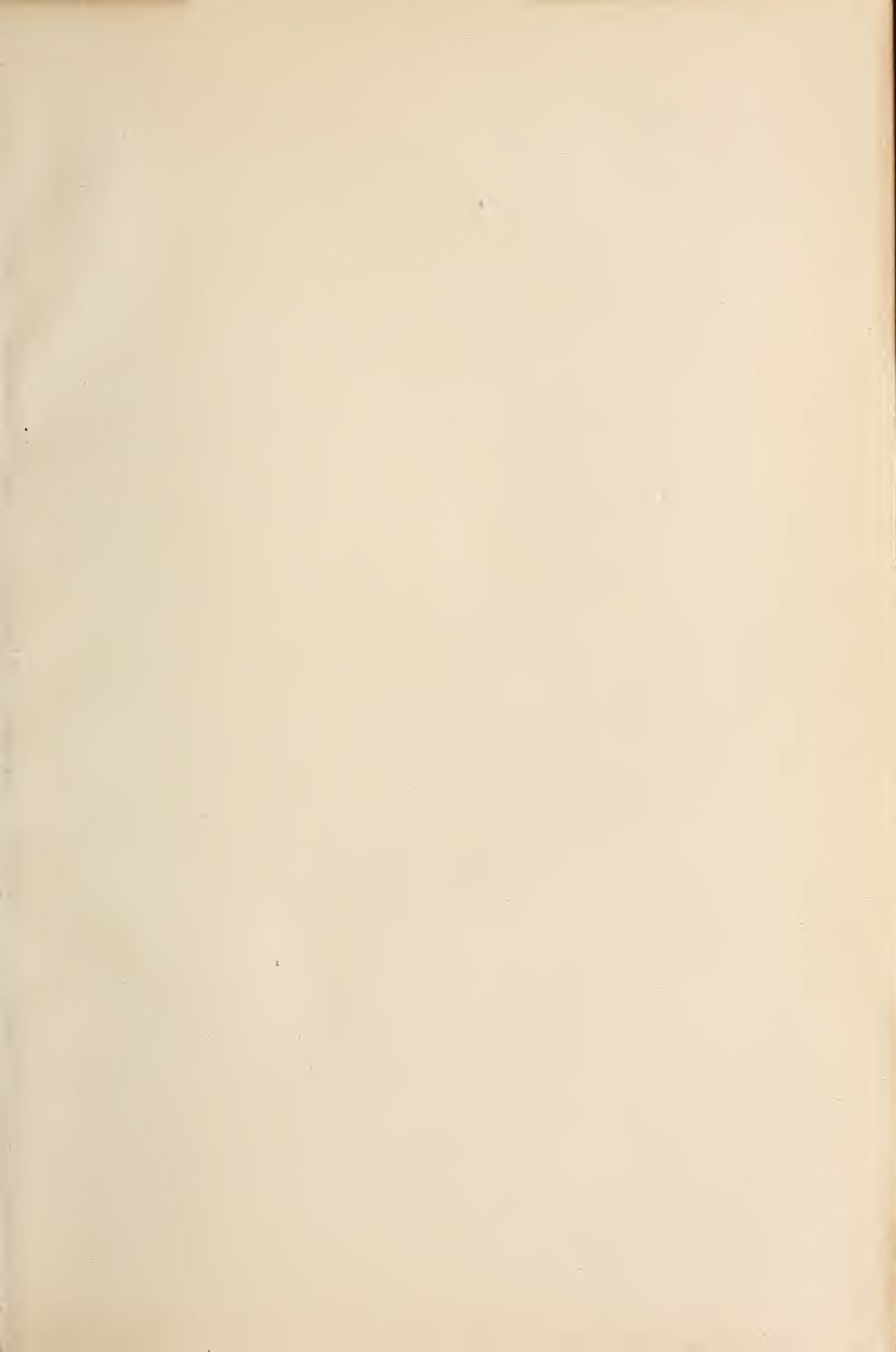
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